



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

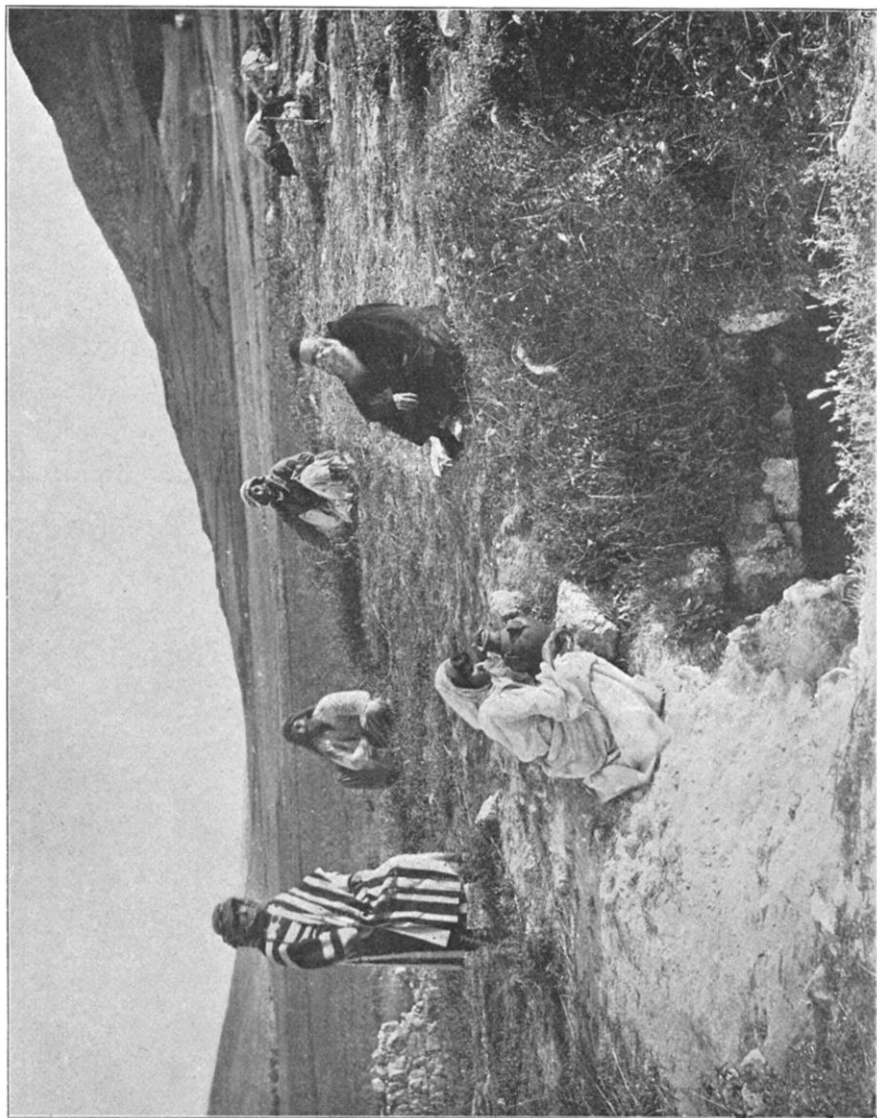
Notes and Opinions.

The Present Appearance of Jacob's Well.—Some time since the accompanying full-page cut of Jacob's Well appeared in the BIBLICAL WORLD and was criticised by a religious journal as being incorrect.



ENTRANCE TO JACOB'S WELL
Before the beginning of the new church

Although the picture was purchased in Syria, and although its accuracy was well vouched for, it seemed advisable at that time not to enter into a discussion of the matter. Since then, however, a visit to the site has explained our critic's failure to recognize the cut, and has justified our own opinion. The picture is that of Jacob's Well, but taken from such a point as to show only an opening near the stairway down which travelers are now accustomed to descend in order to



JACOB'S WELL BEFORE THE PRESENT EXCAVATION AND OTHER CHANGES

enter the little building over the well itself. Apparently it was taken before that stairway was opened. The low-vaulted building by which the well is covered is probably a part of a church built over the well by the crusaders, and it would seem as if the entrance to the true mouth of the well was formerly through a hole in its top. The well is in the midst of a field, now completely walled in, and has come into the possession of the Greek Christians, who are endeavoring to raise money to build a new church over the vault and well. Some preliminary excavations have already been made, and a few beginnings of the new structure. The water in the well, in spring, is abundant and delightfully soft and fresh, and unlike that of Jordan, when bottled, keeps sweet indefinitely.



PRESENT APPEARANCE OF THE
APPROACH TO JACOB'S WELL

Mizpah.—The *Sunday School Times* in a recent editorial called attention to the anomaly of using the word *Mizpah* as a symbol of a bond of union, and, after having shown how the word was the outcome of the enmity between Laban and Jacob, goes on to say :

In the earliest records we have of oriental civilization, the stone pillar, or obelisk, as a boundary landmark stands prominent for the division of the territory of tribes and peoples and kingdoms. This custom prevailed long before the day of Laban and Jacob. An accompanying stone-heap as an altar, for sacrifice or for a sacramental meal, was commonly near the pillar. Each conventional boundary-stone pillar was under the guardianship and protection of a local divinity, or of the god worshiped by its setter-up. The curse of that divinity was invoked against whoever would remove or destroy the boundary mark. The invoked divinity would be always on watch and guard for the defense of the boundary, even though the land-owner was at the time far away, and ignorant of an effort to violate the covenanted dividing line.

In this instance, Laban and Jacob invoked the Lord God of their fathers to watch the agreed boundary, and to protect it from violation from either of the covenanting parties. In view of the clearly established purpose of such a border watch-tower, it is somewhat singular that *Mizpah* has come to be regarded as a sacred bond of union, instead of as an assurance of permanent division.

A somewhat similar misappropriation of words despite their context—a fault all too common in current religious literature—is to be seen in the use of the words of Jesus, “The poor ye have always with you,” as a part of his teaching to give money in charity. As a matter of fact, they were a part of a rebuke Jesus uttered to one who suggested that money be so used!

Resch on τὰ λόγια Ἰησοῦ.—Dr. Alfred Resch, in an interesting, half-autobiographical account of his *Aussercanonische Paralleltex-te* contributed by him to the volume of *Theologische Studien* published in honor of the seventieth birthday of Bernhard Weiss, devotes several pages to a summary of his view as to the language in which Jesus probably spoke, and in which the original gospel was written. Although it had seemed as if discussion had about completed its circle in this matter, the monumental work of Resch has at least opened it once more. For his efforts at reconstructing an original Hebrew gospel, as well as his study, *Die Ursprache des vorcanonischen Evangeliums*, although they have not yet been received with general favor, are not to be disregarded. In the present essay he sharply criticises Wellhausen for saying that all we know of the matter is that Jesus spoke in Aramaic and that his sayings were written in that language. “All we know,” says Resch, “is that Jesus *also* spoke Aramaic, especially in Galilee. That he spoke exclusively and only Aramaic we do not know.” He finds arguments for the use of Hebrew by Jesus in that he is called rabbi by all classes, and that he used the Hebrew Scriptures at a time when there was no Aramaic Targum. In the light of this probability that Jesus used both Hebrew and Aramaic, Resch goes on to argue that the writer of the original gospel used Hebrew from the facts that, in the time of Jesus, southern Palestine was bilingual, the Galilean Aramaic had not become a literary language, and, especially, that Hebrew was the language used for both literary and religious purposes. Resch is led, therefore, to interpret the title τὰ λόγια Ἰησοῦ of the work said by Papias to have been written by Matthew as a Greek translation of the Hebrew **מִתְבָּרַי יֵשׁוּעַ**. Thus it is the same as the Hebrew expressions so common in the Old Testament (e. g., 1 Kings 11:41) used as titles of historical sources (*geschichtliche Quellschriften*) of a biographical nature. The original writing of Matthew, according to this interpretation, was, therefore, not a mere collection of sayings, but contained also biographical narrative material. The paper, as a whole, is a good summary of the views of Resch expressed elsewhere in great detail.

Sunday-School Reform.—In the last number of the *Ladies' Home Journal* a page is devoted to a severe editorial upon the "Decay of the Sunday School." While we are hardly prepared to say with it that "the average Sunday school of today is a rebuke to intelligence and a discredit to the church," it is certainly capable of improvement. The reforms which the present critic recommends are the choice of better superintendents and the abolition of male teachers in favor of women who have leisure during the week. We venture to think the editorial displays both in its diagnosis and its remedy an ignorance of actual conditions. To elect first-class superintendents is, of course, desirable. It may be desirable—but we most emphatically question it—to remove all male teachers and to substitute women, but a Sunday school is no more a means of amusing children and stirring religious feelings than it is social organization. It is a place where children, young people, and mature men and women are to be instructed in the teachings of the Bible. To overlook this end of the Sunday school is to overlook its chief need. What the Sunday school really wants is not so much better superintendents, and refined women teachers, as teachers who know what and how to teach. Unless we can enlist the intelligence of the rising generations, we had better cease to hope to control their morals. In the meantime such agitation as it is to be hoped is inaugurated by the editor of the *Ladies' Home Journal*, although it does not strike the root of the matter, is to be welcomed as one means of turning attention to the present condition of Sunday-school work.

Inverted History.—Zenker in his *Anarchism* (p. 14) makes the following remark: "It must not be forgotten that Christianity was at first a proletarian movement, and that a great part of its adherents certainly did not join it merely with the hope of a return to the original state of Paradise *in a future world*. Perhaps (thought they) this Paradise might be attainable in this world." This is a fair specimen of the nonsense that is being written about early Christianity. It is characteristic of some minds to write history—especially Christian history—without troubling themselves about facts. But such historical phantasmagorias pale before those of writers upon social subjects who stray into the region of the New Testament. If a man wanted to say exactly what primitive Christianity did *not* believe, he could hardly do better than appropriate the deliverance of this theological amateur.